Jedidiah Adam.

4486.11.57
1-17

Mr. *Webb's*
Election SERMON
May, 31. 1738.

BRITISH MUSEUM

The Government of CHRIST *conſidered and applied.*

A

SERMON

Preached at *Boſton*,

In the Audience of

His EXCELLENCY

Jonathan Belcher, Eſq;

The Honourable

His Majeſty's COUNCIL;

And the Honourable

Houſe of *Repreſentatives*

of the Province of the

MASSACHUSETTS.

May 31. 1738.

Being the Anniverſary for the *Election* of His Majeſty's COUNCIL for the Province.

By *John Webb*, M. A.

And Paſtor of a Church in *Boſton*.

BOSTON in *NEWENGLAND*:

Printed by J. DRAPER, Printer to His Excellency the GOVERNOUR and COUNCIL, for N. PROCTER, at the Bible and Dove in Fiſh-Street, and S. ELIOT in Cornhill. 1738.

At a Council held at the Council Chamber in Boſton, *upon* Thurſday June 1*ſt*, 1738.

Ordered,

THAT *Thomas Hutchinſon* and *Edward Hutchinſon*, Eſqrs; give the Thanks of this Board to the Rev. Mr. *John Webb*, for his Sermon preached Yeſterday before the Great and General Court or Aſſembly; And that they deſire a Copy thereof for the Preſs.

Atteſt. *Simon Froſt*, Dep. Secr.

AN

Election SERMON.

Iſaiah ix. 6.

— *The Government ſhall be upon his Shoulder.* —

THE Kingdom of our Lord Jeſus Chriſt is of that Nature and Concernment to Mankind, that a Diſcourſe upon it can never be out of Seaſon: and, if I miſtake not, it may very fitly be conſidered on this Occaſion; when the Heads of our Tribes are met together in a ſolemn Aſſembly, to give Thanks to the God of Heaven, for the many great and diſtinguiſhing Privileges, both civil and

and religious, which we are favoured with; and to ask Direction and a Bleſſing from on High, upon all the Adminiſtrations of Government in the Land; and eſpecially upon the important Affairs, which lye before the Great and General Aſſembly of the Province.

And agreeably I have choſen theſe Words of the evangelical Prophet, as the Foundation for ſuch a Diſcourſe.

And, to make the way clear, we may obſerve, That in the *ſixth* and *ſeventh* Verſes of this Context, we have one of the moſt illuſtrious Propheſies concerning the *Meſſiah*, that is to be met with in any Part of the Old Teſtament. For here, many hundred of Years before the Accompliſhment of it, the Prophet gives us a particular Account of the Coming and Kingdom of Chriſt: and is as exact in the Deſcription of his Perſon and Government, as if he had lived in theſe Goſpel Days, and ſeen the Fulfillment of his own Predictions.

And accordingly there are two things obſervable in the Propheſy.

Firſt, We have here a plain Prediction of the Incarnation and Humiliation of the Son of God, in the Diſcharge of his mediatorial Undertaking. This the Prophet gives us in two Words; *unto us a Child is born, unto us a Son is given.* But as I have not time to explain theſe Paſſages at preſent; I muſt go on to conſider, *the Glory that ſhould follow* upon the Abaſement of the Son of God, and be the Reward of his Humiliation.

And

And therefore,

Secondly, We may further obſerve a very clear Prediction of the glorious Exaltation of the Son of God, after his Birth and Sufferings in the human Nature. And in this he is deſcribed both by his Name and Dominion.

1. He was to have a Name given him above every Name. For ſays the Prophet, *His Name ſhall be called, Wonderful, Counſeller, The mighty God, The everlaſting Father, The Prince of Peace.* Now theſe Characters of his Perſon and Office, are the moſt magnificent that any Language can deſcribe; and ſerve to create in every pious Mind, a moſt lively and aſtoniſhing *Idea* of the incomparable Glory of our exalted Redeemer: For they can't be aſcribed to any mere Creature without Blaſphemy and Nonſenſe †. And therefore muſt belong only to the eternal Son of God, who is one in Nature and Eſſence with God the Father, and God the Holy Ghoſt. Again,

2. He was to have a Dominion every way anſwerable to the Dignity of his Perſon. This was foretold in the Words of my Text, and in the following Verſe. *And the Government ſhall be upon his Shoulder. --- Of the Increaſe of his Government and Peace there ſhall be no End, upon the Throne of* David, *and upon his Kingdom, to order it, and to eſtabliſh it with Judgment and Juſtice, from henceforth even for ever.*

Here by *Government* we may underſtand the Adminiſtration of all Affairs in the Kingdom of Providence and Grace.

† Pool.

And

And when the Prophet foretells that this Government ſhould *be upon the Shoulder of Chriſt*; the Meaning is, That our *Lord Jeſus Chriſt*, by Virtue of his mediatorial Undertaking, would have a Right to this Government, and have the Adminiſtration of it committed to him by the Father.

And whereas the Word *Shoulder* is uſed to expreſs this; 'tis a plain Alluſion to a common Cuſtom among Mankind to lay heavy Burdens upon the Shoulder: and as plainly intimates, in this Place, That as all Governments if they are rightly managed, ſo this eſpecially is a very great Burden, requiring extraordinary Care, and Diligence, and Fidelity, in the Adminiſtration of it.

And having taken this general View of the Words: I come now more particularly to conſider this important Truth that is evidently contain'd in them. Namely,

Jeſus Chriſt has the Government of all Things committed unto Him by the *Father*.

In diſcourſing upon this weighty Subject, I ſhall go into the following Method.

I. I ſhall ſay ſomething concerning the Perſon who is the Subject of this Government.

II. I ſhall conſider the Nature and Properties of this Government.

III. I ſhall ſhow how Chriſt came to have the Adminiſtration of it put into his Hands.

IV. Say

IV. Say what the great End of it is.
And
V. Apply the Matter, as near as I can, ſo as to Anſwer the Deſign of the preſent Solemnity.

I. In the firſt Place, I ſhall take a brief View of *the Perſon*, who is ſaid to have this Government upon him.

And in a Word, The Perſon who is the more immediate Subject of this Rule and Government, is the Lord *Jeſus Chriſt*, as he is GOD and MAN united in one Perſon. For it is not the *Son of God*, conſidered *as God alone*; nor the *Son of Man, ſimply conſidered*, that has this Dignity and Dominion given to him: For in the former Senſe, the Son of God being *equal with the Father*, † in all divine Perfections, needs no delegated Power from him; but has *a natural Right* to exerciſe a univerſal and abſolute Sovereignty over all created Beings. And in the latter Senſe; that is, if we conſider Chriſt only as Man, he would be very unequal to the Charge committed to him; for it is vaſtly too great, as we ſhall preſently ſee, for any created Being as ſuch. And from hence it neceſſarily follows, That it is, and muſt be, the Lord Jeſus Chriſt, conſidered *as* GOD-MAN *in one Perſon*, who has the Goverment laid upon him. And therefore he is ſpoken of, in our Context, as partaking both of the human and divine Natures. His *human Nature* is plainly pointed out in theſe Words, *Unto us a Child is born*; for he could become a Child and be born, in no

† Phil 2. 6.

other way, but as he was made Man. And when the Prophet adds, *Unto us a Son is given*, this, compared with the following Character of his Perſon, does as plainly intimate, That he is the *eternal Son of God*, as well as the Son of Man. And agreeably this ſame Prophet does, in another Place of his Prophecies, deſcribe him to us, under the Title and Character of *Immanuel*. Iſa. 7. 14. *Behold a Virgin ſhall conceive, and bear a Son, and ſhall call his Name Immanuel: which, being interpreted, is, God with us*; for this is the Expoſition which the Holy Ghoſt himſelf gives of the Word in *Matth.* 1. 23. And having ſaid this concerning the Perſon who adminiſters the Government ſpoken of in the Text,

II. I come now to enquire more particularly into the Nature of this Government.

And in general, By this Government of Chriſt we may underſtand his Adminiſtration of all Affairs in Heaven and Earth, ſo as to advance the Glory of God, in the eternal Salvation of all God's Elect, and in the everlaſting Deſtruction of all his and his Peoples implacable Enemies ‖.

Now this Government may be conſidered, either in general, as it is extended to all the Creatures, for the good of his Church and People in the World; and in this reſpect it is the ſame with the Kingdom of Providence. Or, it may be conſidered in particular, as it has a more immediate Relation to the Church, of which he is conſtituted Head in the new Covenant; and in

‖ *Uſher* and *Maſtrecht*.

this

this regard, the Kingdom of Chriſt is uſually called the Kingdom of Grace.

But as the time will not allow me to conſider the Government of Chriſt in this double Reſpect; ſo it will ſufficiently anſwer my preſent Deſign, to ſpeak of it in the firſt Senſe only: or, to give you ſome ſhort Account of the Government of Chriſt in the Kingdom of Providence.

And accordingly I ſhall here ſay ſomething, Firſt, concerning the Acts of Chriſt's Government. And, Secondly, concerning the Properties of it.

Firſt, I ſhall conſider the *Acts* of Chriſt's Government; or ſhow wherein, or in what Reſpects, he exerciſeth that Power and Authority committed to him by the Father.

But as it would be endleſs almoſt, to reckon up all the particular Acts of Chriſt's regal Authority; I ſhall mention only, His upholding and preſerving all Things in Being: His overruling and directing all Things, to the great End they were made for: and his judging the World of Angels and Men at the laſt Day. For theſe three more general and comprehenſive Acts include all the Particular ones under them.

To proceed then,

1. Jeſus Chriſt, by Virtue of his ſovereign Power, upholds and preſerves all Things in Being: Hence he is ſaid, in Heb. 1. 3. *To uphold all Things in Being by the Word of his Power.* And again the Apoſtle obſerves, in Col. 2. 17. *He is before all Things, and by him all Things conſiſt.* And

therefore from theſe, and the like Paſſages, it plainly appears, That the Weight of the Creation is laid upon Chriſt; and that he ſupports the Whole, and all the Parts of it. For, as a pious Expoſitor || well obſerves, "When, upon "the Apoſtacy of Man, the whole World was "breaking to Pieces under the Wrath and Curſe "of God, the SON OF GOD, undertaking the "Work of our Redemption, has bound it up a-"gain, and eſtabliſhed it by his almighty Power "and Goodneſs." He therefore preſerves the World from disbanding and running into Confuſion: He keeps up the Frame and maintains the Order of it: He has all the Care upon him of the whole Family in Heaven and Earth; and provides all things neceſſary for their conſtant Support. And this he will continue to do, till he has brought in the whole Number of God's *elect and redeemed Ones*, and compleated *his own myſtical Body*: For 'tis principally for the Sake of theſe, that the World, as it now is, continues in Being.

Again,

2. As Jeſus Chriſt upholds, ſo he actually overrules and directs all Things, ſo as to anſwer the great End of their Being: that is, ſo as to advance the Glory of God in the winding up of all.

And here I might fitly conſider the Influence he has over the *natural World*, or that which we uſually call the ordinary Courſe of Nature. For, as this is part of God's providential Kingdom, ſo it neceſſarily falls under his general Care and Direction: And he makes uſe of all Things in it,

|| *Henry.*

ſome

ſome way or other, to ſubſerve the main Ends of his Government.

But as it is of greater Concernment to us to conſider the Dominion of Chriſt over *the moral World*; over Angels and Men, both good and bad; I ſhall confine my Diſcourſe under this Head, to this Part of Chriſt's Government: and ſay,

(1.) All the Angels, both good and bad, are in Subjection to Chriſt; and he rules and governs them all according to his Royal Will and Pleaſure. And agreeably, the Apoſtle *Peter*, ſpeaking of our Lord Jeſus Chriſt, ſays in 1 Epiſt. 2. 22. *He is gone into Heaven, and is on the right Hand of God, Angels, and Authorities, and Powers, being made ſubject to him.*

And therefore as for the Holy Angels, who kept their firſt Eſtate; Chriſt being an Head of Confirmation to them, they are the Courtiers of Heaven that ſurround his Throne of Glory; the Miniſters of State that conſtantly and chearfully attend & execute his Orders. And for this Reaſon, they are called *miniſtring Spirits*, in Heb. 1. 14. And he ſends them forth, not only *to miniſter for them who ſhall be Heirs of Salvation*, but he makes great Uſe of them in the Adminiſtration of the Kingdom of Providence. For we frequently read in Scripture, of their immediate Agency in many of the great Events of Time; and particularly in ſome of the moſt remarkable Diſpenſations of his Juſtice and Grace to the World of Mankind.

And as the Angels of Light, ſo the Powers of Darkneſs, or the evil Angels, are abſolutely under the Dominion of Chriſt. They are indeed

the

the moſt powerful and implacable Enemies he has to deal with. But however, as our great Redeemer is the Angel ſpoken of in Rev. 20. 1. *Who has the key of the bottomleſs Pit, and a great Chain in his Hand,* He either permits or reſtrains them at his Pleaſure. And when, at any time, he gives them leave to exert their Power, and vent their Rage and Malice, he over-rules them and their Actions, ſo as to accompliſh the great Ends of his own Government, contrary to their own Inclination and Endeavour; as when he made them to confeſs him to be *the Son of God* *, and to be *the Means of his Death* ||, whereby the Kingdom and Works of the Devil were to be deſtroyed: For upon this great Event we read, in Col. 2. 15. *Of his ſpoiling Principalities and Powers, and making a ſhew of them openly, triumphing over them in his Croſs.* And having ſaid this concerning the Dominion of Chriſt over the Angels both good and bad. I come to ſay,

(2) Jeſus Chriſt exerciſeth the ſame ſovereign Power and Authority over the whole World of Mankind; and rules and governs them, and all their Affairs, both publick and private, according to his Will. For we read in the 28th Verſe of the 22d Pſalm, which is a plain Propheſy concerning Chriſt, That *the Kingdom is the LORD's, and he is Governour among the Nations.*

And in Conſequence of this, He Forms the States & Empires of the World, & enlargeth, or diminiſheth, or daſheth them to Pieces again, as he ſees fit. This Power he claims to himſelf in the 18th Chapter of the Prophecies of *Jeremiah*; and

* Luke 4. 41. || John 13. 17.

ſays

ſays particularly in the 6th Verſe, *Behold, as the Clay is in the Potters Hand, ſo are ye in my Hand, O Houſe of* Iſrael. And as he Forms the Kingdoms of the Earth, by his ſovereign Power; ſo he gives the Dominion over them to whom he pleaſeth: He pulls down one and ſets up another, without giving any Account of his Conduct. And agreeably we read, in Dan. 2. 21. *He changeth the Times and the Seaſons: he removeth Kings and ſetteth up Kings: he giveth Wiſdom unto the Wiſe, and Knowledge to them that know Underſtanding.*

And in this Part of his Adminiſtration, he over-ruleth the grand Affairs of Empires & States, ſo as beſt to ſubſerve the great End of his mediatorial Kingdom. A very remarkable Inſtance of this we have, in his Enlarging the Borders of the Roman Empire, and eſtabliſhing Peace in all the Parts of it, about the time when *he gave out the evangelical Law from Zion*, and ſent forth his Ambaſſadors to publiſh the glad Tidings of Salvation in all Parts of the Earth: For by this means, the *Apoſtles* of our Lord, had the greateſt Advantage to Travel from one Place to another, *to preach the everlaſting Goſpel to every Creature* *, agreeable to the Commiſſion they had receiv'd for this Purpoſe.

And as the more publick, ſo the more private Affairs of Mankind, are under the Government and Direction of our Lord Jeſus Chriſt. For he is perfectly acquainted with every individual Perſon in the World; and knows all that belongs to him. Yea, *he ſearcheth the very Hearts of*

* Matth. 28, 19, 20. Mark 16. 15.

the

the Children of Men, and turns them which Way ſoever he pleaſeth, even as the Rivers of Water are turned ‖. And hence it is he makes the Godly to *be his willing People in the Day of his Power*, Pſal. 110. 3. And directs the Counſels and Actions of the wicked, even contrary to their own Intentions, ſo as to accompliſh his own moſt glorious Deſigns: as we may ſee in the Inſtance of the King of *Aſſyria*, ſpoken of in the 10th Chapter of *Iſaiah*. For his private Deſign was plainly *to deſtroy and to cut off Nations not a few*, Verſe 7: but our ſovereign Lord over-ruled him and his Managements, ſo as only to *correct* and *reform* a degenerate People; as we find in the following Context. And thus I have conſidered the Dominion of Chriſt, as it is exerciſed over all Things; and more eſpecially over Angels and Men, both good and bad. And now there remains but one thing more to be ſpoken to under this Head. And this is,

3. Jeſus Chriſt will finally Judge the World, and reward every reaſonable Creature according to his Deeds. This is aſſerted and confirmed to us from the Mouth of our Saviour himſelf, in John 5. 22, 23. *The Father judgeth no Man*, i. e. he judgeth no Man immediately in his own Perſon; *but hath committed all Judgment to the Son*: and for this weighty Reaſon, *That all Men ſhould honour the Son, even as the Father*. And of this we have a further Teſtimony in Acts 17. 31. where we are told, *That the Father hath appointed a Day, in the which he judge the World in Righteouſneſs, by that Man whom he hath ordained: whereof he hath given Aſſu-*

‖ Rev. 2. 23. Prov. 21. 1.

rance

rance unto all Men, in that he hath raiſed him from the dead. And therefore, at the appointed Day & Hour, which is known only in the ſecret Councils of Heaven, Jeſus Chriſt will deſcend from Heaven, in all the Pomp & Glory that becomes this high Office, and the great Occaſion; and as we are aſſured, in Rom. 2.6, & onwards, *He will render to every Man according to his Deeds: To them who by patient Continuance in well doing, ſeek for Glory, and Honour, and Immortality; eternal Life: But to them that are Contentious, and do not obey the Truth, but obey Unrighteouſneſs; Indignation and Wrath, Tribulation and Anguiſh, upon every Soul of Man that doeth Evil; of the Jew firſt, and alſo of the Gentile.*

And with this Act of judging the World, Chriſt will conclude his Adminiſtrations in the mediatorial Kingdom, properly ſo called. For preſently upon this, we read of *his delivering up the Kingdom to God, even the Father.* As in 1 Cor. 15.24.

And thus I have conſidered the more general and comprehenſive Acts of Chriſt's regal Authority. And now,

Secondly, The next Thing in order, is, to ſay ſomething concerning the *Properties* of Chriſt's Kingdom and Government. And here I have Time only to name the Particulars that deſerve a more large and diſtinct Conſideration. As for Inſtance,

This Government of Chriſt is *univerſal,* and knows no Bounds within the Compaſs of God's Creation. This is evident from what has been ſaid already. And therefore the Kingdom of Chriſt is ſaid *to rule over all,* in Pſal. 103. 19. And he himſelf is called, *LORD of all,* in Acts 10. 36.

Again, This Government of Chriſt is adminiſtred with *irreſiſtable Power*; or in ſuch a Manner, as effectually to bring to paſs all the Counſels of Heaven that are concerned in it. For as all Power in Heaven and Earth is given to him, we may fitly apply thoſe Words to him, in Dan. 4. 35. *He does according to his Will in the Army of Heaven, and among the Inhabitants of the Earth: and none can ſtay his Hand, or ſay to him, What doeſt thou?*

But however, This Government is conducted by *the moſt conſummate Wiſdom.* For as infinite Wiſdom laid the Deſign, and form'd the Model of it; ſo our Lord Jeſus Chriſt, in his Adminiſtration, makes uſe of thoſe Laws, Means and Inſtruments, which are every Way fitted, in the beſt Manner, to anſwer the glorious Intentions of his Kingdom. And with an Eye to this (I doubt not) he is called, *the only wiſe God our Saviour*, in *Jude*, Verſe 25th.

Moreover, This Government of Chriſt is adminiſtred according to the ſtricteſt Rules of *Juſtice* and *Righteouſneſs*. Hence it is ſaid in the 7th Verſe of the Context, *to be ordered and eſtabliſhed with Judgment and with Juſtice.* And this is confirmed in Pſal. 89. 4. where *Juſtice and Judgment* are ſaid to be *the Habitation*, or the very *Baſis, of Chriſt's Throne.* And, in Pſal. 45. 6. *The Sceptre of his Kingdom is a right Sceptre.*

And to this I ſhall add, The Adminiſtrations of Chriſt's Kingdom are tempered with *infinite Goodneſs, Grace* and *Mercy.* For tho', as I ſaid but now, Juſtice and Judgment are the Habitation of his Throne; yet, his Throne is alſo called, *a Throne*

Throne of Grace, in Heb. 4. 16. And accordingly, He is moſt mild and gracious in the preſent Exerciſe of his Government: in extending Patience and Long-ſuffering towards his Enemies: in doing Good to all; yea, even to the unkind and unthankful: in declaring his Readineſs to be reconciled to Sinners upon their Submiſſion to him: and in opening all the Treaſures of Grace and Goodneſs to his willing and obedient People. And upon theſe accounts, he is call'd *Prince of Peace*, in our Context.

And now, finally, This Kingdom of our Lord Jeſus Chriſt is *an everlaſting Kingdom*. For ſo it is ſaid to be, in the Verſe following the Text. *Of the Increaſe of his Government and Peace there ſhall be no End, upon the Throne of* David, *and upon his Kingdom, to order it, and to eſtabliſh it with Judgment and with Juſtice, from henceforth even for ever.* And agreeable to this are thoſe Words in Pſal. 45. 6. *Thy Throne, O God, is for ever and ever.* Indeed, the Time is haſtning, when an End will be put to the preſent Method of Chriſt's Adminiſtration in his Kingdom. For when the whole Number of God's elect Ones ſhall be effectually called and compleatly ſaved; which is the ſpecial Deſign of the preſent Adminiſtration; Chriſt will then (as I obſerv'd before) *deliver up the Kingdom to God, even the Father* †, i. e. He will reſign the more immediate Government into the Hands of the GODHEAD: But however, the happy Effects of this Government will ſtill abide; and the Glory both of the REDEEMER and REDEEMED continue for ever and ever.

† 1 Cor. 15. 24.

And thus I have given you ſome account of the Nature of Chriſt's Kingdom, in the Acts and Properties of it: which was the ſecond general Head I propoſed to conſider. And now,

III. The next Thing in order, is to ſhow, *how* Jeſus Chriſt, *God-Man*, came to be *veſted* with this ſovereign Power and Dominion over all Things:

And, in a Word: It was by the ſpecial *Will* and *Appointment* of the *Father*. For Chriſt did not take to himſelf this great Power without Leave from the Father; nor without his immediate Deſignation to the Office. For it was agreed between *God* the *Father*, and *God* the *Son*, in the Covenant of Redemption, That in Caſe the *Son* would undertake the Work of Man's Redemption, the *Father* would make him *his Firſt-born, higher than the Kings of the Earth.* See Pſal. 89 27. And accordingly the Government, in the Text, is ſaid to *be laid upon his Shoulder*, and not aſſumed by him. And again, the Father, ſpeaking of this Exaltation of Chriſt, ſays in Pſal. 2. 6. *I have ſet*, i. e. I have appointed, raiſed up, and crowned, *my King, upon my holy Hill of Zion.*

And there appears to have been theſe two Reaſons more eſpecially, why this glorious Dignity was conferred by the Father upon his Son Jeſus Chriſt.

1. The firſt was, *to Reward his great Humiliation, Suffering and Death*, in the mediatorial Undertaking. For this Undertaking was a free and voluntary Act in the Son of God. It was what he was under no Obligations to enter upon, any farther

farther than his own Will inclined and diſpoſed him. And therefore ſince he was pleaſed, in conformity to his Father's Will, and in Conjunction with it, to undertake an Affair that required the greateſt *Abaſement* in himſelf, and would, in the iſſue, bring *the higheſt poſſible Honour* to God; God the *Father* decreed and promiſed this Dominion to his *Son*: and in Conſequence of theſe, has conferr'd the higheſt Honour upon him, as the Reward of his Undertaking. Of this the Apoſtle gives us a large and diſtinct Account, in Phil. 2. 5, and onwards, *Let this ſame Mind be in you, which was in Chriſt Jeſus: who being in the Form of God, thought it no Robbery to be Equal with God: But made himſelf of no Reputation, and took upon him the Form of a Servant, and was made in the Likeneſs of Men: And being found in Faſhion as a Man, he humbled himſelf, and became obedient unto Death, even the Death of the Croſs. Wherefore God alſo hath highly exalted him, and given him a Name, which is above every Name: That at the Name of Jeſus, every Knee ſhould bow, of Things in Heaven, and Things in earth, and Things under the Earth: And that every Tongue ſhould confeſs, that Chriſt is Lord, to the Glory of God the Father.*

2. Another ſpecial Reaſon why this Dignity was conferred upon Jeſus Chriſt, was, That he might be qualified to accompliſh the great Buſineſs of his mediatorial Undertaking. For the Work of Man's Redemption was of that Nature and Importance, and the Difficulties attending it ſo great, that it appears abſolutely neceſſary that he, who ſhould undertake the Work, ſhould be veſted with a ſovereign Power and Dominion over all Things; a Power to overcome all Oppoſition, and to over-rule all Events, ſo as to

Effect

effect the great End propoſed. And, for this Reaſon, we are told, in Col. 1. 19. *It hath pleaſed the Father, that in him ſhould all Fulneſs dwell*, i. e. a fulneſs of Power and Authority, as well as a fulneſs of Grace and Merit. And by this means, Chriſt is ſaid to be *mighty to ſave*, in Iſa. 63. 1. *And able to ſave to the uttermoſt, all that come to God by him*, as in Heb. 7. 25. And this leads us to the next general Head in the Method propoſed. And this is,

IV. To give a ſhort Account of the great End of Chriſt's Government and Kingdom.

For, as every well conſtituted Government has ſome noble End in View; a publick Good, that is conſtantly aim'd at, in all the faithful Adminiſtrations of it: ſo the Kingdom of Chriſt, being the Reſult of infinite Wiſdom, the *higheſt* and *laſt End of all*, muſt neceſſarily be propoſed in it. And this can be nothing leſs than *the Manifeſtation of the Glory of God*. For this is the declared End of all the Works of God, in Creation, Providence and Redemption. And in particular, it evidently appears to be the great End our bleſſed Saviour had in View, in the whole of his mediatorial Undertaking. To be ſure, it is what he had a principal Regard to in coming into the World: and therefore we have that *Anthem* of Praiſe, ſung by a Multitude of the heavenly Hoſt, at his Incarnation and Birth, Luke 2. 14. *Glory to God in the Higheſt, and on Earth Peace, good-will towards Men.* Again, it is what his Eye was chiefly fixt on, in all that he did and ſuffered on Earth: and therefore, upon his leaving the World, he made that moſt comfortable Appeal to his Father, John 17. 4. *I have glorified thee on Earth; I have finiſhed the Work which thou gaveſt me to do.* And conſequently,

quently, when he had entirely paſt through his State of Humiliation and Suffering; and, in a State of Exaltation, had all Power in Heaven and Earth committed to him, he neceſſarily kept the ſame great End in View.

And accordingly we have a moſt glorious diſplay of the divine Perfections in the Reign of our Redeemer: They all ſhine with an infinite Brightneſs, in the Adminiſtrations of his Government.

But as I have not Time to illuſtrate this in all the Particulars, I ſhall, on this Occaſion, only name the infinite *Mercy* and *Juſtice* of God, which appear with a diſtinguiſhing Glory in the Reign of our Lord Jeſus Chriſt. For when, on the one Hand we conſider Chriſt *as Head over all Things to the Church*, as in Eph. 1. 22. we have the moſt raviſhing Diſcoveries of the infinite Grace and Mercy of God, and of all other divine Perfections, that are more nearly related to them; not only in Chriſt's gathering a People to himſelf out of the World, but in his continual Care to defend them againſt all the Power and Rage of Earth and Hell, which are in Combination againſt them; to aſſiſt them in all their Duties; to ſupply all their Wants; to ſupport them under all their Weakneſſes; to comfort them under all their Sorrows; to carry on and perfect his own Work in them; and to conduct them, at length, ſafe into the immediate Preſence and Enjoyment of God; where *Grace, Grace*, will be the Subject of everlaſting Songs of Praiſe: So, on the other Hand, when we conſider Chriſt as *Lord of all*, and exerting his Power over his Enemies; Here we have the moſt awful Manifeſtations of infinite

infinite Holineſs, Juſtice and Righteouſneſs; in the Judgments which he frequently executeth on Earth againſt Sin and Sinners; in the Reſtraint he continually lays upon his implacable Enemies; in the Frowns of his Indignation which they are perpetually under; and in pouring out all the Vials of divine Wrath upon them in the World to come. And upon theſe Accounts, the Apoſtle gives us to underſtand, in the forecited Phil. 2. 11. That, firſt or laſt, *Every Tongue ſhall confeſs, that Jeſus Chriſt is Lord, to the Glory of God the Father.*

And this brings me now,

V. In the fifth and laſt Place, To *apply* the preceeding Diſcourſe, to the Honour of the Lord Jeſus Chriſt, and our own Inſtruction.

And here,

1. From what we have heard we may reaſonably infer the *eternal Power and God-head* of our bleſſed Redeemer. For, though the Government under Conſideration, was committed to him, as we have ſaid, by a particular Diſpenſation from the Father; yet, ſuch is the Nature and Importance of it, that it requires nothing leſs than infinite Perfections to conduct it aright. That is to ſay, There needs the ſame infinite Power, which at firſt created all Things, to uphold and preſerve the World in its Being and Order: There needs infinite Knowledge to underſtand the particular Nature and Circumſtances of every individual Being, as it falls under his Care: There needs infinite Wiſdom to guide every Thing to its proper End: There needs infinite Patience to bear the many and repeated Affronts that are daily offered to the Sovereign of the World:

World : and there needs infinite Juſtice and Righteouſneſs ; and, in a Word, every divine Perfection, to judge the World with an exact and righteous Judgment. And therefore, ſince the World is thus upheld and govern'd, and will be thus judged by Chriſt, at the laſt Day ; the Conſequence from hence is plain and neceſſary, That he is the infinite God in our Nature.

And agreeably, we have theſe Characters of his Perſon and Office, given to him in our Context ; ſuch as THE MIGHTY GOD, THE EVERLASTING FATHER, THE PRINCE OF PEACE ; that, as I obſerv'd before, can't be aſcribed to any mere Creature, without Blaſphemy and Nonſenſe. And beſides, on the account of his univerſal Dominion, the inſpired Apoſtle made no Difficulty to call him, *God bleſſed for ever*, in Rom. 9. 5. And, upon further Search, we find, that ſeveral of the incommunicable Attributes of the divine Nature, are, in Scripture expreſsly aſcribed to our Lord Jeſus Chriſt. Such as *proper Eternity*, *Immenſity*, *Omnipotence*, *Omniſcience*, and the like ; as I could eaſily ſhow, were this a fit Seaſon to enlarge upon the Subject.

And therefore, by the Way, we may with Propriety enough take Notice of the groſs Contradiction and Idolatry, which thoſe Men, in the way of their Reaſoning and Practice, run themſelves into, who deny the *Divinity* of Chriſt in the higheſt Senſe of the Word ; and yet, at the ſame time, own that all divine Perfections belong to him, beſides *Self-Exiſtence*, *abſolute Supremacy and Independency* (which they would have to be the only incommunicable Characters of the one ſu-

pream God ;) And alſo allow, that divine Honours are due to Chriſt, on the account of his Dignity and Dominion.

For when they deny his Godhead in an abſolute Senſe, they, at beſt, make him but a dignified Creature. And this, in the Nature of Things, is to make him but a finite Being; for to ſuppoſe an infinite Creature, is an infinite Abſurdity.

And again, When they confeſs that all divine Perfections beſides thoſe abovementioned, belong to our Lord JeſusChriſt; and conſequently, that *Eternity, Omnipotence, Omnipreſence, Omniſcience,* and the like, are truly aſcribed to him; this is, in effect to make him the moſt High God. For this God frequently challenges theſe Perfections as belonging to himſelf alone: and beſides, theſe Perfections do alſo, in the Nature of Things, neceſſarily ſuppoſe the Subject of them to be ſtrictly and properly infinite; unleſs we ſuppoſe, (than which, I think, nothing can be more abſurd) That there is greater and leſs, in proper Eternity, Immenſity, Omnipotence, and the like. And therefore when we conſider, on the one Hand, what they ſay to derogate from the true and proper Godhead of Chriſt; and, on the other Hand, what they are forced, fromScripture-light, to aſcribe to him, they make Chriſt, in one and the ſame Senſe, to be both finite and infinite; which is a flat Contradiction.

And beſides, if Chriſt is not the ſupream God, he cannot be the proper Object of divine Worſhip: for God himſelf challenges ſuch Worſhip, as his Property alone, Matth. 4. 10. And therefore, when they are oblig'd to acknowledge ſuch

Worſhip

Worſhip is due to Chriſt, and pretend to pay ſuch Homage to him; they give the Glory which is due to God alone, to *another*, contrary to his expreſs Will in the Caſe, Iſa. 42. 8. And this is downright *Idolatry*. Nor does it at all excuſe or leſſen the Crime, to diſtinguiſh divine Worſhip, as they frequently do, into Supream and Subordinate; ſince there is no Foundation for ſuch a Diſtinction to be met with in the ſacred Scriptures. And therefore to conclude this Head, Let us devoutly *acknowledge the Lord Jeſus Chriſt, to be the only true God, and our God, and ſo worſhip and glorify him accordingly*.

II. We ſhould hence learn to eye and adore the Sovereignty of Chriſt, in all the Diſpenſations of Providence and Grace that we meet with. For as he has the Superintendency of all Things in Heaven and Earth; and does particularly over-rule and direct the grand Affairs of Kingdoms and Provinces here below, according to his Will and Pleaſure; we are certainly bound to eye the Hand of his Providence in all the Times and Seaſons that paſs over us. And if we religiouſly attend this Duty, we ſhall ſoon find, that we owe as much to the ſpecial Providence and Grace of our Lord Jeſus Chriſt, as any one People under Heaven.

For when we conſider the many and great Things he has done for *us*; ſome of which we have ſeen with our Eyes, and many more which our Fathers have told us of; and, particularly, how he at firſt bro't our Predeceſſors into this Wilderneſs, and bear them hither as upon Eagles Wings; how he ſupported them under the many Dangers and Hardſhips of a Wilderneſs State;

how he drove out the Heathen before them, and gave them a ſure Footing in the Land; and at length turn'd an howling Wilderneſs into a fruitful Field, as we ſee at this Day. And when we further conſider the many invaluable Privileges, both civil and religious, wherewith we have all along been favoured and diſtinguiſhed among the *Britiſh Colonies*: precious Privileges, ſecured to us under the Sanction of *a Royal Charter*, and peaceably enjoy'd under the Protection of our lawful and rightful King *GEORGE* II. who, among innumerable Inſtances of his paternal Care for the Welfare of his Subjects in general, has, by a diſtinguiſhing Act of Grace, fill'd up the ſeveral Poſts of Honour and Government, reſerved to himſelf by the Royal Charter, from among the Sons of our People; who are therefore, under the ſtrongeſt Ties in Nature, of Intereſt and Affection, to ſeek our Peace and Proſperity: I ſay, when we conſider theſe things in general, we ſhall ſcarce find any People in the World, that owe more than we do, to the governing Providence and Grace of our Lord Jeſus Chriſt.

But, upon this Occaſion, I can't forbear to be more particular in one Article, wherein the Honour of our dear Lord Jeſus Chriſt is moſt nearly concerned, and whereby our Obligations to him are heightned to that Degree, that, I verily believe, no one People in the World were ever under greater, to make the beſt Returns of Praiſe and Obedience to him. And this is with reſpect to our *religious Privileges*, which I hinted at before.

For, as Chriſt, in taking the Government of the World upon him, had a peculiar Eye to his Kingdom

dom of Grace which he was to ſet up in it; ſo his grand Deſign in forming and eſtabliſhing this People at firſt, appears evidently to have been, That he might ſet up his Goſpel Kingdom in theſe Parts of the World, in thePurity andPower of it; and therein receive the moſt explicit and practical Acknowledgments of Himſelf in his kingly Rule and Government.

And accordingly he firſt inſpired our Fore-Fathers with the pureſt Sentiments, concerning the Nature of the Goſpel Kingdom, and of HisSovereignty alone in it; and enabled them to bear a faithful Teſtimony to this glorious Truth in their native Land.

And when, in the Courſe of his Providence, he ordered the Matter ſo as to tranſplant and eſtabliſh them here; he immediately *took Poſſeſſion of theſe Ends of the Earth for himſelf.* He ſet up Goſpel Churches in the Land: Churches pure in their Doctrine, Worſhip and Diſcipline; and in the Conſtitution of them, the freeſt, I am perſwaded, of any in the World, from thoſe Mixtures of human Invention, which have been ſo great a Stain upon moſt of the Churches of the Reformation.

And as he thus planted, ſo he illuminated theſe Churches at firſt, *with Paſtors after his own Heart.* And having early put it into the Hearts of our Fathers, to erect *a School for the Prophets*; he has from thence granted a rich Supply of ſuch Paſtors from Time to Time, beſides a conſiderable Number that have been our chief Glory and Defence in the civil Adminiſtration.

And

And agreeably we have all along had many ſignal Tokens of Chriſt's promiſed Preſence with us. He has accompanied the Means of Grace we enjoy, with the converting and ſanctifying Influences of his *Holy Spirit*: and many have been *the Sons and Daughters born to God*, in moſt of the Aſſemblies of our *Zion*. And tho' there has been a viſible, and growing Declenſion in theſe Churches, which has oft-times been obſerv'd and bewail'd; yet our compaſſionate Redeemer has at Times remarkably *revived his own Work*, here and there, among us. And not long ſince, he made a moſt ſurprizing Diſplay of his free and ſovereign Grace in ſome Parts of the Land, in converting, or reforming, whole Congregations and Towns almoſt, in a few Months ſpace, by the immediate Influences of his Spirit, ſucceeding the Means of Grace, without any awakening Providence to excite thereunto †. And as we ſtill hope and pray, that this may be only the firſt Fruits of a larger Harveſt to come; ſo all Orders and Degrees among us, are upon this, and all the Accounts abovementioned, under infinite Obligations to pay all poſſible Honours to our great Redeemer, *as the King, which the Father has ſet upon his holy Hill of* Zion. And agreeably, I come now, in the following Uſes, to apply the Subject to the ſeveral Orders among us.

And therefore,

III. Is the Government of the World committed into the Hands of our Lord Jeſus Chriſt? then all the Rulers of the Earth, are to be con-

† See the Rev. Mr. *Edward's* faithful Narrative, &c. lately publiſhed in *London*, by Dr. *Watts* and Dr. *Guyſe*.

ſidered

ſidered as the Subjects of Chriſt; and, as far as he has made himſelf known to them, they are expreſsly bound to honour him in all their Adminiſtrations.

For, as *Chriſt is Lord of all*, he keeps the Reins of Government in his own Hands; and diſpoſeth of States and Rulers according to his own ſovereign Will and Pleaſure. And therefore he has given to none of the Princes of the Earth; no, not to the greateſt of them, a Power to act their own Will, in an arbitrary and deſpotic Manner; or to make their own Will their only Rule, in the Exerciſe of that Power committed to them: But, in all their Adminiſtrations, he requires they ſhould have a ſtrict Regard to ſuch Laws, as he has made known to them, either by Providence or Grace.

And if ſuch as we uſually call ſovereign Princes on Earth, owe this Subjection to Chriſt, as abſolute Lord of Heaven and Earth; all ſubordinate Rulers and Judges in a State, are, doubtleſs, under as great Obligations to yield an entire Subjection to the Laws of Chriſt, in their Adminiſtrations of Juſtice and Judgment among the People: Nor will the Pretence of Obedience to the Laws or Inſtructions of the higher Powers excuſe them, or any elſe, in breaking in upon the known Rights of Mankind, or tranſgreſſing any of the Laws of Nature or Revelation, when there happens to be an Inconſiſtency between them, as ſometimes there has been, thro' the Weakneſs or Wickedneſs of Men in Power: But, in this Caſe, the known Rule, by which the Apoſtles of our Lord govern'd and juſtified themſelves, is to take Place, Acts 5. 29. *We ought to obey God rather than Men.*

It

It is therefore the Duty and Intereſt of all in Authority among Men, whether ſupream or ſubordinate, to eye the Lord Jeſus Chriſt as ſovereign Lord of all; to ſet his Laws before them, as the general Rule of their Adminiſtrations; and, as near as they can, to imitate him in all thoſe moral Perfections, which ſhine ſo glorioufly in the Adminiſtrations of his Government.

And now, may it pleaſe your EXCELLENCY, with the honourable Board of *Counſellors*, the honourable Houſe of *Repreſentatives*, and all that ſuſtain any Poſts of Honour and Service in the Government: You ſee, my honoured Fathers, *whoſe you are, and whom you ought* principally *to ſerve.*

The Lord Jeſus Chriſt, as Sovereign of the World, has placed you, under our gracious King *GEORGE* on the Throne of *Great Britain*, at the Head of Affairs in this Province: you therefore owe the higheſt Honour and Allegiance to Him.

And to expreſs this Loyalty to *the King of Kings*, you muſt not only make that perſonal Dedication of your ſelves to Him & his Service, which equally concerns all Mankind; but you muſt, with the greateſt Diligence and Fidelity, apply your ſelves to the ſpecial Duties of your reſpective Stations, in the Service of your King and Country.

And here, ſince our bleſſed Lord Jeſus Chriſt has ſet up *his Kingdom of Grace* among this People, as I obſerved before; and has given you, not only the Laws of Nature, but the Light of divine Revelation, to guide you in all your Adminiſtrations; you ought ſurely, as chriſtian Rulers,

Rulers, to be chiefly concerned that this Kingdom of Chriſt may flouriſh in the Land.

And to this Purpoſe, you muſt employ your ſuperiour Power and Talents ſo as to make the civil Adminiſtration, in the moſt effectual Manner, to ſubſerve the great End of the Redeemer's Kingdom.

And this may be done; not by making and executing Laws, with a Deſign to oblige the Conſciences of Men in Matters of divine Faith and Worſhip; for this is a Royalty of Chriſt, a Flower in his Crown, which he has reſerved only to himſelf: But it may be done, by employing the Sword of Juſtice, for the Reſtraint and Puniſhment of open Profaneneſs, Immorality, Irreligion, and the like; by diſtinguiſhing the moſt faithful Subjects of Chriſt, with the more peculiar Smiles of Government; and by ſetting before the People a bright Example of every chriſtian Grace and Virtue.

And here I might with Propriety eno', have gone into a particular Conſideration of the State of this People; and have ſhown both the reigning Diſtempers of the Land, and the Methods our honourable Rulers, in their ſeveral Stations, are to go into, in applying the proper Remedies for the Cure of them: But I find my ſelf prevented, by ſeveral late excellent Diſcourſes of this Nature, upon this Occaſion; and have, in a great Meaſure, prevented my ſelf, in one or two Diſcourſes publiſhed heretofore, by the Direction of the honourable Houſe of *Repreſentatives*.

I ſhall therefore, in this Place, only earneſtly intreat all that are immediately concerned in the *Elections* of this Day, That in the Choice of his *Majeſty's Council* for the Province, which is a ſingular Priviledge we enjoy, you would have a ſtrict Regard to the Honour of our Lord Jeſus Chriſt; and not chuſe Men to ſerve a particular Turn; but Men *that are underſtanding in the Times, to know what* Iſrael *ought to do*; and Men endow'd with divine Wiſdom from *Chriſt, the wonderful Counſeller*: For theſe are the only Men that can act from the pureſt Principles, in the Service of God, their King, and their Country.

And when you come to act in General Aſſembly, I humbly Requeſt, on the behalf of our common Lord and Maſter, That you would act from the ſame divine Principle. And if there are any Laws wanting to ſecure the Honour and Intereſt of Chriſt's Religion among us, that you would take the Matter into ſerious Conſideration.

And here, ſuffer me, with due Defference, to expreſs my prevailing Fears, that there is ſomething of this Nature greatly wanting on your Part, to prevent the cruel Oppreſſion and Injuſtice that has, for a long time, been reigning among us, on the account of the uncertain and fluctuating State of our *Medium of Trade*: for *Righteouſneſs between Man and Man*, is certainly an eſſential Branch of the Religion of our bleſſed Saviour.

And if any thing farther may be done by our honourable *Legiſlators*, to reſtrain that Flood of Iniquity which threatens our Ruin; this is what our ſupream Lord expects and requires from you.

But

But, upon the beſt enquiry I have been able to make, I find, to your Honour, that we have *a moſt excellent Body of Laws*, for the Suppreſſion of Vice and Immorality; and that the great Thing wanting on this Head, is *the due Execution* of the wholeſome Laws in being. Not that I ſuppoſe this is the only thing wanting to effect a thorow Reformation in the Land; for there is evidently, in this reſpect, too great a Backwardneſs in all Orders and Degrees among us; and even among thoſe who are called to miniſter in holy Things, and *are Watchmen and Reprovers by Office.*

But as my Buſineſs here is with the civil Magiſtrate; may I prevail with the worthy Gentlemen *in Commiſſion for the Peace*, to exert themſelves, and be zealous in the Cauſe of Virtue and good Order; in ſearching out and puniſhing the Workers of Iniquity, as the Laws of the Land, and the Oath of God you are under, oblige you; for herein you will eminently ſerve Chriſt the Lord.

And ſuffer me with great Humility, on this Occaſion, to intreat your *Excellency* in Conjunction with the honourable Council, ſolemnly to renew your Charge to the Judges and other Magiſtrates, who immediately receive their Commiſſion from you; in the Words, (or to the like Effect,) that the renowned King *Jehoſhaphat* did on a like Occaſion, as we find, in 2 Chron. 19. 6, 7. *Take heed what ye do: for ye judge not for Men, but for the Lord, who is with you in the Judgment. Wherefore now, let the Fear of the LORD be upon you, take heed and do it: for there is no Iniquity with the LORD our God, nor reſpect of Perſons, nor taking of Bribes.* And when you may find a Neceſſity to

enlarge the Number of thoſe in Commiſſion, I earneſtly beſeech you, in the Name and Fear of God, always to have an Eye to that excellent Advice, which *Jethro* once gave to *Moſes*, in Exod. 18. 21, 22. *Provide out of all the People, able Men, ſuch as fear God, Men of Truth, hating Covetouſneſs: and place ſuch over them. — And let them judge the People at all Seaſons.*

And now, to urge the Advice given to our honourable Rulers in their ſeveral Degrees, I ſhall take Leave juſt to mention ſome few of the many Arguments and Motives, which, with due Conſideration, muſt have the greateſt Influence upon you. As for Inſtance,

All the Power you are veſted with, you received originally from Chriſt, as he is *ſupream Governour among the Nations.* And therefore God himſelf, ſpeaking of civil Rulers, ſays, in Pſal. 82. 6. *I have ſaid, Ye are Gods,* i. e. I have appointed and conſtituted you Rulers over the People. And agreeably the Apoſtle tells us, in Rom. 13. 1. *The Powers that be are ordained of God.* And for this Reaſon, the civil Magiſtrate is called, the *miniſter of God,* in the 4th Verſe. Again,

In your Advancement in the World, the Lord Jeſus Chriſt has imparted of his own Honour unto you. And therefore ye are called *Gods,* by his ſpecial Appointment, in the forecited Pſal. 82. 6. And agreeably he demands from his People a proportionable Degree of Reverence and Obedience unto you. For that is his ſovereign Will in this Caſe, Rom. 13. 2. *Let every Soul be ſubject unto the higher Powers.* And again, in Verſe 7, *Render therefore to all their Dues: Tribute to whom Tribute*

Tribute is due; Cuſtom to whom Cuſtom, Fear to whom Fear, Honour to whom Honour. Furthermore,

As Chriſt is *Lord of all*, he keeps the ſame ſtrict Eye upon you, that he does upon the reſt of Mankind, and critically obſerves and records all your Tempers, Deſigns and Managements in your Adminiſtrations among the People. And to this Purpoſe we read, in Pſal. 82. 2. *God ſtandeth in the Congregation of the Mighty; he judgeth among the Gods.* And beſides,

Tho', for the preſent, you are raiſed in Honour and Power above your Brethren, yet, *your Breath is in your Noſtrils*; and you muſt, in a little Time, be levelled with the meaneſt of the People, in the Duſt of Death. For ſo ſays the Lord himſelf, the Author of your Advancement, in Pſal. 82. 6, 7. *I have ſaid, Ye are Gods: and all of you Children of the moſt High. But ye ſhall die like Men, and fall like one of the Princes.* And here I can't but take Notice, with Grief and Sorrow, of the late convincing Proof of this, in the Death of that honourable Perſon †, who, for many Years paſt, and in divers Stations, has been a great Honour and Bleſſing to his Country, in the Wiſdom, Prudence, Piety and Steadineſs, that ever appeared in the Share he once had in the publick Adminiſtrations; and whom God has taken from us in the Height of his Service for the Country. This ſad Inſtance, I doubt not, my honoured Fathers, has given you a lively

† The Hon. *Edmund Quincy*, Eſq; who died of the Small-Pox in *London*, in an Agency for the Province, to the Court of *Great Britain*, on a very important Occaſion.

View

View of your own Mortality. And as you muſt thus die like other Men, *your Glory will not deſcend into the Duſt after you.* Nor will there any further Notice be taken of you on Earth, than only, either to grace your Memory with Praiſe, in caſe you now approve your ſelves Fathers and Benefactors to your Country; or, to load your Names with Infamy, if you ſhould prove (which God forbid) to be the Oppreſſors of the People. But this Conſideration, tho' great in it ſelf, is but of little Weight in compare with the following one. For,

In the laſt Place, As Chriſt will judge Angels and Men at the great Day, he will particularly call all the Rulers of the Earth to an Account for their Adminiſtrations in this World. And as their Talents and Betruſtments here are greater than others; ſo (no doubt) will be the Terror or Comfort of their future great Account. And agreeably, we read concerning ſuch Kings and Rulers, *who ſet themſelves againſt the Lord, and againſt his anointed*; and prove themſelves the Plagues of Mankind, while they have any Power in their Hands; That Chriſt will at laſt *break them with a Rod of Iron, and daſh them in Pieces like a Potters Veſſel*, ſee Pſal. 2. 2, 9. And therefore, not only the mean Men, but even the *Mighty*, who bid Defiance to Heaven, when they ſhall ſee *Chriſt appear from Heaven, in flaming Fire, to take Vengeance on his Adverſaries; will hide themſelves in the Dens, and in the Rocks of the Mountains. And ſay to the Mountains and Hills, Fall on us, and hide us from the Face of him that ſitteth on the Throne, and from the Wrath of the Lamb: For the great Day of his Wrath is come; and who ſhall be able to ſtand?* as in Rev. 6. 15, 16, 17. While,

on

on the other Hand, thoſe Princes and Rulers among Men, who, like *David, ſerve God and their Generation, according to the Will of God,* ſhall have diſtinguiſhing Crowns of Glory ſet on their Heads at the laſt Day, and be peculiar Favourites around the Throne of Chriſt for ever and ever. And from this Conſideration of the final Judgment, we have that Exhortation to the Rulers of the Earth, with which I conclude this Head, Pſal. 2. 10, 11, 12. *Be wiſe now therefore, O ye Kings: be inſtructed, ye Judges of the Earth. Serve the Lord with Fear, and rejoyce with Trembling. Kiſs the Son leſt he be angry, and ye periſh from the Way, when his Wrath is kindled but a little: bleſſed are all they that put their Truſt in him.* And this leads me to the laſt Head of Improvement; which is this,

IV. Let us all now ſubmit to the Sceptre of Chriſt's Government, and be chiefly concerned for the Advancement of his Kingdom and Intereſt in the World. By the Kingdom of Chriſt here I intend his ſpiritual Kingdom, which is the great End of his providential Kingdom. And this is what we are under infinite Obligations to ſeek the Advancement of; both on the Account of Chriſt's ſetting up this Kingdom among us; and conſidering alſo, that the grand Deſign of our Fore-Fathers in coming hither, was to aſſert and maintain His Supremacy alone in this Kingdom. And now, that we may, in the moſt effectual Manner, anſwer the juſt Expectations of our bleſſed Lord and Saviour concerning us; I ſhall juſt Hint at a few Things, and conclude the Diſcourſe.

1. Let it be the firſt and great Concern of every one, that this Kingdom of Chriſt may be

ſet

ſet up and flouriſh in his own Heart. And therefore, where the Foundations of this Kingdom have not been laid already in any Heart; let the miſerable Sinner, with a diligent Uſe of all the other Means of Converſion, be earneſt in his Supplications, that the almighty Spirit of our Redeemer, wou'd, in the Way of free and ſovereign Grace, conquer the reigning Enmity within, and *give him a new Heart, and a new Spirit.* And where Chriſt has done this already; let the happy Soul rejoyce in God his Saviour, and, in the Exerciſe of a lively Faith, pray continually for the quickning, ſanctifying and comforting Influences of the ever bleſſed Spirit of Grace; for hereby we ſhall all readily bow to the Sceptre of Chriſt, and become his willing and obedient People, and know in happy Experience, what that Kingdom of God means, *which conſiſts in Righteouſneſs, Peace and Joy in the Holy Ghoſt.* Upon this,

2. Let us confeſs and bewail the great Oppoſition which the Kingdom of Chriſt meets with in the World, and more eſpecially among our ſelves. For after all the ſpiritual Light and Privileges, wherewith Chriſt has diſtinguiſhed this Land and People, he has a multitude of open and ſecret Enemies among us. There are a great many here and there, who lead ſuch looſe and debauch'd, ſuch profane and irreligious Lives, that they proclaim to all the World, that they will not that Chriſt ſhould reign over them. Again, Among thoſe who profeſs a Subjection to Chriſt, and have taken to themſelves a Form of Religion, have we not reaſon to fear, from the prevailing Deadneſs and Coldneſs of Profeſſors, and their Backwardneſs to every good Work: and from their Readineſs to drink in the

Poiſon

Poiſon of Error, and upon any light Temptation to forſake the pure ſcriptural Worſhip of theſe Churches; which, no doubt, is obſerved & reſented by our Saviour as a very great Apoſtacy from him; and more eſpecially in any of the Children of *New England*; I ſay, when we conſider theſe Things, have we not reaſon to fear that a very great Proportion of viſible Profeſſors, are utter Strangers to all vital Religion; and ſo, whatever their outward Profeſſion may be, they are Enemies in Heart to Chriſt and his Religion? And beſides, when the very beſt of Men look into their own Hearts, they ſoon find a great deal of Oppoſition to the Work of Grace there, from the Workings of that inbred Enmity againſt God, and his holy Laws, which all Mankind bring into the World with them. And therefore in our concern for the Advancement of Chriſt's ſpiritual Kingdom, theſe, and the like Things, are greatly to be lamented by the People of God. Again,

3. Let us earneſtly pray for the Enlargement and Proſperity of Chriſt's Kingdom in the Power and Glory of it: *That his Kingdom may come, and his Will be done in Earth, as it is in Heaven.* And to this end, That the Lord would make bare his holy Arm in the Eyes of all the Nations, that all the Ends of the Earth may ſee the Salvation of our God: That where the Name of Chriſt is known, his Sceptre may be univerſally bowed down unto: and eſpecially our own Nation and Land

And

And ſince God has given us a Proteſtant King on the *Britiſh Throne*, with the hopeful Proſpect of a long Succeſſion of ſuch Princes in the illuſtrious Houſe of HANOVER; for which we owe the moſt grateful Acknowledgements to Heaven;

Let us pray, That the Days of our King may be many, and his Reign proſperous; *That the Honour of Chriſt, by whom Kings Reign, and Princes decree Juſtice,* may be ever near his Heart. And eſpecially let us go on to pray, that the moſt afflictive Diſpenſation of Providence, in the Death of our late incomparable and gracious Queen CAROLINE, (whoſe Death has been as heartily and univerſally lamented in this Province, as in any Part of his Majeſty's Dominions) may be ſanctified to his Royal Perſon and Houſe, and to the whole Nation: That his Majeſty may be graciouſly ſupported under the irreparable Loſs; and from this moſt affecting Inſtance of the Vanity of earthly Glory, in the Height of it, may be abundantly quickned and enlarged to a faithful Diſcharge of that Duty, which the ſovereign Lord of all expects from one in his exalted Station: That when he comes to lay down his earthly Crown in the Duſt, he may receive a moſt diſtinguiſhing Crown of never-fading Glory in the World to come.

Again, Let us pray, that our more immediate Rulers may have abundant Meaſures of the Spirit granted to them from on high, to fit them, in their ſeveral Stations, eminently to ſerve the *Lord Chriſt,* in being *a Praiſe to ſuch as do well, and a Terror to evil doers.*

That our Miniſters, in the Courſe of their Miniſtry, may deſire *to know nothing, ſave Jeſus Chriſt, and him crucified,* and be enabled to diſplay the lovely Glories of our Redeemer, in their Doctrine and Converſation.

That our Churches may hold faſt the Things they have received; and by walking ſtedfaſt in the *Faith* and *Order* of the Goſpel, may have reſt and be edified.

That

That the Means of Grace which we enjoy, may have thoſe divine Influences attending them, whereby ſaving Converſions may be multiplied among us, and Converts fill'd with Righteouſneſs.

In a Word, Let us pray for the plentiful Effuſions of the ever-bleſſed Spirit of Grace, that the *Work of God may appear unto his Servants, and his Glory unto their Children; and that the Beauty of the Lord our God may be upon us.* And now,

4. Finally, Let us all, in our ſeveral Places and Relations, ſtudy and endeavour, by divine Aſſiſtance, faithfully to diſcharge the Duties required of us in the Goſpel of God our Saviour. And then may we hope to have the Smiles of his Providence upon us in all our Affairs, both publick and private; and in a little Time to ſee the Fulfillment of that gracious Promiſe, which (I doubt not) has a Reference to theſe Goſpel Days, in Iſa. 44. 2, 3, 4, 5, 6. *Thus ſaith the Lord that made thee, and formed thee from the Womb, which will help thee, Fear not,* O Jacob *my Servant, and thou* Jeſurun, *whom I have choſen. For I will pour Water upon him that is thirſty, and Floods upon the dry Ground: I will pour my Spirit upon thy Seed, and my Bleſſing upon thine Off-ſpring: And they ſhall ſpring up as among the Graſs, as Willows by the Water-Courſes. One ſhall ſay, I am the* LORD's: *and another ſhall call himſelf by the Name of* Jacob: *and another ſhall ſubſcribe with his Hand unto the* LORD, *and ſurname himſelf by the Name of* Iſrael. *Thus ſaith the* LORD *the King of* Iſrael, *and his Redeemer the* LORD *of Hoſts, I am the firſt, and I am the laſt, and beſides me there is no God.*

FINIS.

20 JY 64